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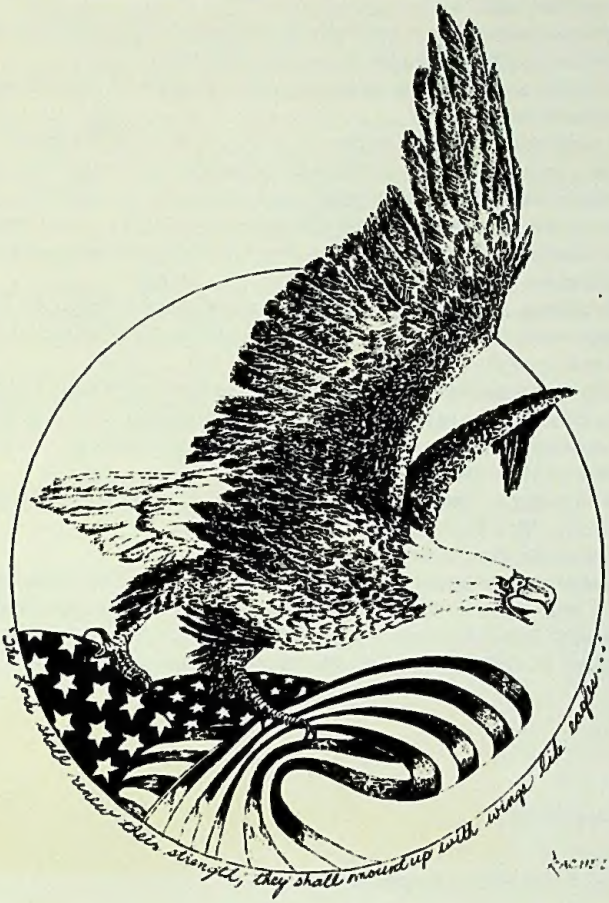
Creation Social Science and Humanities QUARTERLY



CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

The **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of the CSSHS to candidates eligible on the following basis.

a. persons with at least a baccalaureate degree in the social sciences or humanities; or

b. persons 18 years old or over, who have held office in another creation-science organization with beliefs substantially identical with those contained in the CSSHS **Statement of Belief,** for at least one year immediately prior to applying for membership in the CSSHS; or who have a commitment to our belief and work clearly evidenced by their record of actual involvement. Voting membership dues are $12 (foreign, $13 U.S.) per year.

Sustaining membership is open to those who subscribe to the C.S.S.H.S. Statement of Belief. Sustaining membership dues are $12 (foreign, $13 U.S.) per year.

Both voting and sustaining memberships include subscription to the **CSSH Quarterly,** and are reckoned as beginning and ending in September.

Non-members may subscribe to the **CSSH Quarterly** at the rate of $14 (foreign, $15 U.S.) per year.

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Cover Art by Rachel Steinbeck Sturz

Editorial

Dear Readers:

We have come to the end of Orwell's symbolic year of totalitarian despotism. For the biblical creation movement it is quite appropriately a symbol of the fruits of over a century of evolutionary and materialist domination of the intellectual, political, economic and religious climate of the world. Darwin's century brought us the horrors of the Nazi and Communist death camps; philosophically sanctioned racism; survival of the fittest, competitive tooth and claw social-Darwinist business philosophy; and an unparalleled intellectual assault upon the biblical foundations of morality, standards and faith. Yet, by the grace of God, 1984 has become not a symbol of evolutionary horror and oppression but a symbol of deliverance. A spirit of optimism and progress is in the air, and biblical creationists sense that God is preparing the way for some great victory.

Our Lord once stated to the followers with Him when He walked the earth, "Verily. . . there be some. . . here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9:1) Exactly what Jesus meant has been much debated by theologians, but regardless of the precise prophetic referent, there must have been, among those who heard these words, believers who would fall under but yet survive the Roman persecutions of the first century church. Yet, after miraculously enduring the darkness and terror of those days, there came a time late in the life of a few survivors from that day with Christ when it became clear that the church was going to triumph and ultimately win control over the Roman Empire itself. At the moment of that realization our Lord's prophetic words "shall not taste of death, till they have seen the kingdom of God come with power," must have burned in their hearts.

Twenty-five years ago Henry Morris and John Whitcomb published *The Genesis Flood* which spoke to a generation of Christian scholars with the promise that evolution was not invincible, and in the spirit of Caleb, "Let us go up at once, and possess it; for we are well able to overcome it." (Num. 13:30) That promise has proven true, and God has brought down the Jericho walls of Darwin's theory before us. Now we must once again go in and possess the land for Christ and His Word. Once again it is time for the Kingdom of God to go forth in power proclaiming the gospel of Christ our Creator and Savior. Amen.

Paul D. Ackerman

LETTERS AND COMMENTS

Dear Editor:

Recently I've been doing a lot of reflecting on what we are doing on behalf of creationists and Creation Science.

A good friend of mine and I were visiting and I shared with him that I believe that the most important moral question facing America today is the question of abortion.

Not so, he replied. He said that the creation-evolution controversy is the most important moral dilemma facing this land today.

I asked him to expand on what he was saying. He said that our children are taught evolution in the schools and the inference is that the universe created itself through spontaneous generation, then through an evolutionary process the children evolved from one-celled creatures through ape-like creatures to human beings. This same philosophy and teaching infers to the children that since they are little more than animals, it is all right to have abortions or kill the innocent unborn. Some evolutionists believe that little unborn babies are of no more value than little pigs or little rabbits. Only after society has a chance to mold them are they of any value.

Thus, the path to abortion can be traced directly back to the teaching of evolution.

That makes what we are doing all the more important if we are to be the instruments in returning our nation to some degree of sanity.

Bill Keith, President
The Legal Defense Fund
PO Box 78312
Shreveport, LA 71137

Dear Editor:

Ulp! I'm probably in trouble now, and maybe you are too for publishing that blunt diagrammatic condemnation of the two-model approach. I knew you would "get" the point in relation to Ellen Myers' article on "Damned Nonsense," but I'm not sure how many of your readers will make the connection without an explanation. I didn't intend to label the 2 Models approach itself as D--- N-------, but that's what the bare diagram conveys, and I don't think some of the 2M folks are going to like it one bit. I could write a one-paragraph explanation if you get too much flak about it, but otherwise I'm happy to let it go and see what happens.

Anyhow, evolution is "damned nonsense" as C.S. Lewis termed it, because it does not make rational sense and because it is condemned by God. Since the 2M approach is inherently a compromise with evolution, I believe it is very poor creationist strategy and will surely lead to legislative and legal disaster. Of course my criticism is directly solely toward the 2M idea itself and not toward

any of the outstanding creationists or creationist organizations that do support it. It's just that on this particular point I strongly disagree with conventional creationist wisdom.

Sincerely,
R.G. Elmendorf
Bairdford, Pennsylvania 15006

Dear Editor:

I find myself in concurrence with the Elmendorf letter (Creation vs. Damned Nonsense) that appeared in your Vol. VI, No. 4 issue.

I would add that in order for the evolution model to be recognized as damned nonsense, it must be laid alongside the creation model. That's what the 2-models approach is all about. That's also what our pluralistic society is all about.

And that's what 2-models state legislation (K-12) is all about. If the Louisiana 1981 2-models law (Act 685) is found in compliance with the U.S. Constitution when that case goes to federal court sometime in 1985, America can get on with the monopoly-busting job of letting students in the other 49 states learn that the evolution model is indeed damned nonsense.

Sincerely,
Steve Kos
1000 E. 14th St.
Suite 143
Plano, TX 75074

Dear Editor:

I am proud to be a member of the CSSH Society and to be labeled a creationist. Your standards are high for this Truth and I pray you will not "water them down" as so many of our brethren have done. Your articles help me to understand the Scripture and integrate it with my marriage and family counseling practice.

Enclosed find my yearly membership dues.

In Christ,
C. Joe Sturz
Christian Counseling and Nutrition Service
Office 1A, 401 W. First Street
Greenville, NC 27834

Dear Editor:

I continue to enjoy your publication and the work of Mrs. Myers.

I always read immediately your Editorial when I receive an issue. Your perceptiveness is clear and this time your mention of the spiritual battle is most apt. Those who oppose themselves are becoming more and more "organized"

in their "strength" — so you advise so well about our need for spiritual "strength."

John N. Moore, Director
Origins Educational Service
1805 Cypress Pointe Ln.
Sarasota, FL 33580

Dear Editor:

I have been reading a book called *Betrayers of the Truth — Fraud and Deceit in the Halls of Science* by William Broad and Nicholas Wade (Simon & Schuster, 1982) and wonder if you have any plans to review it. The book is interesting both for what it includes and for what it omits. It discusses the Piltdown hoax but makes no mention of other discredited fossil "finds" such as the "Java man" of Dubois. And, of course, the theory of evolution itself is not questioned.

In the social sciences no mention is made of Margaret Mead and her books which have been shown to be far from objectively written.

My husband, who is a chemical engineer, has been impressed by the book *The Mystery of Life's Origin: Reassessing Current Theories* by C.B. Thaxton, Walter L. Bradley, and Roger L. Olsen (Philosophical Library, New York, 1984). The main part of the book is fairly technical but even I can understand the Epilogue and am impressed by the clear thinking therein. And there are so many interesting references that I shall never catch up with them all.

Thanks for your dedication in producing a truly valuable journal.

Yours in the Creator's service,
Carol Armstrong
7530 Twelve Oaks Blvd.
Tampa, Florida 33614

ABOUT OUR COVER ARTIST

Rachel Steinbeck Sturz is an Eastern North Carolina artist whose emphasis is realism. More than two hundred of Rachel's originals are in both private and corporate collections across the States and in Canada, Japan, and France. She frequently displays her art in regional shows, solo shows and now in the Sturz Gallery, 1210 N. Harding, Greenville, NC 27834. Her husband Joe Sturz is owner and director of the Christian Counseling-Nutrition Center in Greenville, NC. The couple has three children.

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Character and competence are worthy goals of any educational endeavor. Competence includes both knowledge and "know-how": knowledge of what is and what can be done, and the skill to make and do. Without character, however, competence is akin to a house swept clean and put in order (Luke 11:25), but unoccupied and susceptible to be used by clever and devious passers-by.

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Parents bear the ultimate responsibility for inculcating these foundations of Christian character in the hearts of their children. This is true whether parents train up and educate their children personally or delegate some educational tasks to teachers in a separate school setting. Parents and teachers alike, however, must remember that their own character can either aid or hinder the development of Christ-likeness in their students.

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For further information, please contact

The Providence Project
9706 Crestdale Circle, 713-939-8200
Houston, Texas 77080

Now On Earth

Sue Paar

Now on earth we see

in the green life of the full-formed tree
lessons drawn from trunk & root & leaf;

how that the tree's uppermost height
exhilarates in wind,

but upon the shadowed lab'ring roots and girth below
depend all its branches & their weight.

How that its leaves, translucent,
greener than the morning grass,
glitter and spin in airy light
like precious gems
hung
from silvery spindled thread —

But note
how slowly they progress at intervals
along a blackish, woody stem
that is almost hidden,

Like our own dark suffering
because of sin.

How we see that now in life
we cannot treasure God's design for good
if we miss seeing the way it comes
from & through the True Branch,

His Beloved Son
who once was crucified
upon a Cross of Wood (a tree!)
for us.

And we, His fallen leaves,
restored and grafted in,
shall live eternally
as God's perfected children

Redeemed forever
because of love,
because of Him.

Acts 5:30

Sue Paar receives her mail at 11612 Price Drive, Oklahoma City, OK 73170.

The Biblical Creation Vision and American Christianity

Ellen Myers

God's glorious vision and purpose for man was given at man's creation (Genesis 1:26-31). Man was to be the creature made in God's own image and likeness and to have dominion over the rest of God's creation as his Creator's steward. Man was to live out this vision in obedient, chosen love to the Creator Who is love and had created all things not out of any compulsion or need but out of love in glorious liberty. The command to man not to eat of the tree of the knowledge of good and evil (Genesis 2:17) was given so Adam and Eve would have a genuine gift of love to offer their Sovereign, Almighty Lover — even their choice of obedience. C.S. Lewis fitly describes what is involved in his story of *Perelandra,* the Venusian Eden:

> I think He made one law of that kind in order that there might be obedience. In all these other matters what you call obeying Him is but doing what seems good in your own eyes also. Is love content with that? . . . Where can you taste the joy of obeying unless He bids you do something for which His bidding is the *only* reason?

Adam and Eve did not choose to make that gift. They listened to the serpent, whose goal it was to make God's creation vision for man of none effect.

In the Genesis account of the creation and the fall we see a striking anticipation of Christ's message to five of the seven churches of Revelation 2 and 3. Here we read that Ephesus had left her first love of the Lord; so did Adam and Eve when listening to the tempter. Pergamos tolerated those who taught fornication with idols, as did Thyatira which went further, accepting a self-styled prophetess named Jezebel who seduced Christ's servants to commit idolatry. Even so Adam and Eve first tolerated, then fell under the seduction of Satan. Sardis had "a name that she lived and was dead." Even so Adam and Eve still seemed to be living after partaking of the forbidden fruit, but were spiritually dead the instant they tasted it. Finally, Laodicea was neither cold nor hot but lukewarm, for which Christ would vomit her out of His mouth. Worst of all, she herself believed herself to be rich and in need of nothing. Even so Adam and Eve dressed themselves in fig leaves, believing themselves covered though appearing before God in the "shame of their nakedness" as fallen sinners. They dared argue with Him and implicitly blame Him for creating them when He sought them out, as though they were not His enemies ("cold") but still His acceptable children ("hot").

Now perhaps we, professed members of the "Bible-believing remnant" of Western Christendom today, have read the account of the good churches of Revelation 2 and 3, Smyrna and Philadelphia. Perhaps we have likened ourselves to Philadelphia who had "a little strength," kept His word and did not deny His name. (The glory of faithful-unto-death Smyrna surely rests today not upon us but upon our faithful fellow Christians persecuted in Communist

countries.) But are we *in God's sight* like Philadelphia of Revelation 3:7-11 — or could it be that we, like Ephesus, have left our first love, like Pergamos and Thyatira have tolerated idolatrous teachers and committed idolatry ourselves; that we like Sardis have a name that we live while we are really dead; that we like Laodicea are neither cold nor hot but lukewarm, a vomit in the mouth of our Lord and Saviour Whom we profess to know and love? And have we, like Laodicea or like Adam and Eve, fancied ourselves rich and in need of nothing in fig-leaves or our own making — with no glimpse of God our Maker's vision of ourselves?

In his lead editorial in the October 1984 *National Federation of Decency Journal* Rev. Don Wildmon pours out his heart as follows:

> Eight years ago . . . I fully thought the problem was simply sex and violence on television. Now, eight years later, how I wish that was the problem.
>
> We are caught up in a great battle, one which (is among) the most important in the history of mankind. The struggle we are engaged in is one to determine whether or not Western Civilization will continue to use the Christian view of man as its foundation, or whether the Christian view will be replaced by a humanist, secular and materialist view. . . .
>
> There is a great war under way — a spiritual war — and the overwhelming majority of Christians aren't even aware of it . . . we are losing by default. The struggle is . . . against a philosophy of life . . . as hostile to the Christian faith as the powers of early Rome. How difficult it is to convince the average Christian pastor of that fact. . . . we have grown blind to the world around us.
>
> The tragedy is that most of us see this struggle only in bits and pieces —abortion, homosexuality, pornography, etc. . . . We fail to see the relationship between these issues because we view them only as bits and pieces.

Pastor Wildmon's is not the only voice crying in the wilderness of today's lukewarm, blind and naked American Christendom. The *Chicago Tribune* recently (October 1984) published a summary of the book *Vital Signs.* This book was co-authored by William Paul McKay and George Barna of the American Resource Bureau, a research firm based in suburban Chicago. These researchers have reached the following sympathetically critical conclusions about American Christianity, explicitly defined as "born-again" Christians:

—Many "born-again" people want faith to be easy. They are not interested in hearing about, much less experiencing, the suffering that following Jesus may demand, or the seeking of God's will, or the material sacrifices expected of those who are devoted to their faith.

—There is no "great awakening" among American Christians, despite the large number claiming deep commitment to orthodox Christian beliefs (50 million Americans).

—Christians, as a rule, do not possess political philosophies that transcend the superficial; every issue is viewed as an isolated incident.

—American Christianity is sorely afflicted with "secular assimilation," as shown by the frequency of divorce, and an increasingly liberal attitude towards abortion, even among professed "born-again" individuals.

—Christians are politically illiterate. The majority of Christians remain inactive and unconcerned about policy developments.

—Despite the millions of dollars spent on media ministry and evangelistic publishing, there has been no real growth in the size of the Christian population in the last five years.

—The United States has become "a hedonistic heaven" and American Christians, no less than avowed secularists, have "fallen prey to materialism, hedonism, secular humanism and even to a jaded form of Christianity that rejects much of the commitment required of faithful servants."

—Fewer than one-third of young people surveyed by the authors regard religion as a "very important" aspect of their lives.

—84 per cent of the "born-again" people in America believe that the United States is too materialistic, but the same people do not perceive themselves to be part of the problem.

We are perishing because we have no vision. We have lost sight of the vision of our glorious God as *Creator,* and hence His vision of ourselves as the creatures with the unspeakably glorious privilege of being created to be perfectly like Him in chosen, obedient love (Matthew 22:37-40).

The Christian vision — the Christian all-embracing philosophy of life — the Christian view of man relating all areas of human action and all present-day individual political or social issues so none stands alone — begins with the biblical creation of man by God in His own image and likeness. This creation, glorious and awesome as it sees each and every man as a "little Christ," is followed by God's blessing upon Adam and Eve together with His creation mandate: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth" (Genesis 1:28). This is the foundation upon which all else concerning man is built. To the degree we do not stand upon this foundation in our preaching, teaching and daily walk, our individual lives, our churches, our schools, our marriages, our families, our society, country and world are perishing. If we neglect this foundation, we are doomed to fight the spiritual war of our generation in bits and pieces. We need not look about for some new overall philosophy or some new formulation of the meaning and purpose of our lives as Christians. The biblical creation vision is all we need; we need but recover it and live by it. It is all already there in the Gospel according to Genesis, the good and glorious news that we are called to live, to be restored and revived so God's original, invincible creation purpose might be fulfilled in us by Christ and the work of the Holy Spirit (Genesis 3:15).

Let us remember that our Lord Jesus Christ was called JESUS because He came to "save His people from their *sins*" (Matthew 1:21). Salvation from sin, true salvation according to Christ, is to be restored in the image and likeness of the holy, sinless God Who created us for His pleasure (Revelation 4:11). By the Holy Spirit, the Third Person of the Trinity Who brooded upon the waters in the beginning of creation (Genesis 1:2) and inerrantly inspired the record of that creation (2 Timothy 3:16), we are to be changed into the image of the Lord "from glory to glory" (2 Corinthians 3:17-18). By this perfect law of liberty wherein we are to behold ourselves (James 1:25) God's people are to be holy and perfect, even as He our Creator is holy and perfect (Matthew 5:48, 1 Peter 1:15-16). Let us behold the vision and praise the Lord for His invincible creative

decree, the expression of His everlasting, unchangeable, sovereign, free love of the world, for which He also gave His only begotten Son (John 3:16)!

George MacDonald, the beloved saint whose inspired preaching converted C.S. Lewis, had this vision of the "glad Creator." Yet he wrote: "I fear only lest, able to see and write these things, I should fail of witnessing and myself be, after all, a castaway — no king but a talker; no disciple of Jesus, ready to go with Him to the death, but an arguer about the truth." O how we need to beware of the notion of "revival" as, so to speak, applying and receiving periodical verbal "jolts" from the outside! Can we not see that something is wrong with this approach when all the mass revivals, all the media efforts have not even produced a growth in the total numbers of professing Christians for five years? Without a true vision of Him and His perfect will for us we perish; the outward stirring produced by a "crusade" will not in itself truly and lastingly convert us. This, unfortunately, was the impression given by an evangelistic film, aptly critiqued in a midwestern newspaper in part as follows:

> The story . . . revolves around the lives of a family who live in a posh neighborhood (but have many problems). . . . Life crises are hitting (all the family members). But, not to worry! An evangelistic crusade is scheduled for the town in just a few weeks. Could that, might that, turn the tide? Revive their enthusiasm for the right life? Bring them back to the faith they have neglected?

The film, all too predictably, ended with the "decision" by the family during the crusade, implying that they all lived happily ever after. But true revival, true living out of the vision of our Lord, truly "knowing Him" is, as Jesus Christ Himself clearly tells us, the seed of God's word falling upon good ground. That good ground "are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15).

Let us pray to our just and merciful God daily, instantly, constantly, that He might imprint His glorious creation vision in our hearts and thereby begin to make them honest and good, and bless us by enabling us to keep it and bring forth fruit with patience. Let us choose to respond to His glorious, creative, holy and perfect love for us with freely given, obedient love moment by moment. Let us remember that His creation vision is all-embracing, so that each issue —abortion, divorce, inordinate love of pleasure and comfort, gluttony, greed, homosexuality, pornography, or whatever sinful thought or deed might manifest itself in our individual or corporate lives — is only part of the whole. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). Christ came to fulfill the whole law in every particular, and to be restored in His likeness we must beg for His grace to live as did He (Matthew 5:17-20). Oh that we might truly grieve, not rending our garments but our hearts; that we might appear before our just and merciful, holy and perfect Lord Whose image and likeness we are meant to reflect perfectly, not as the pharisee in his Laodicean smugness, but as the publican, beholding ourselves in our Lord's perfect law and crying out to be made as we should be to please Him! Oh that we might love Him, on fire with His vision, with all our hearts, souls, minds and strength! Amen.

As a Man Thinketh in His Heart, So is He

J. Richard Pearcey

I have yet to find an editorial which takes life seriously enough to raise and discuss such things as murder, pornography and poverty in light of such basic questions as: What is a human being? Is there a true right and wrong? What is the meaning of "sick" when we say "society is sick?" And why does materialism lead to what we call a "sick" society? Indeed if, as so many scientists say, we are the product of chance "working" on matter and energy, that is, if we are merely material products of a purposeless universe, why then should society's materialism lead to "sickness?" If we as humans are products of nature, then the most natural thing in the world would be to see ourselves as only a part of nature. But, once we do this, then death, abuse and "sickness" become acceptable because they too are equally the products of nature alone.

The scriptures push us to say "no" to this idea that life can be lived without asking the basic questions of daily existence. The Lord wants us to worship Him in spirit and truth. He wants us to ask questions like: Is this a God or an idol I'm worshipping? In whose image am I made? God or Nature? Is God the author of evil or did Mankind bring it into being?

The Bible tells us that "as a man thinketh, so is he." Our society, the media, movies, education and such would have the thinking of our hearts controlled by anything but the personal God of truth. In both our personal and public lives we are in danger of living a passivity-minded life. Publically we are production-oriented: so long as we produce the goods we have value and worth. Whatever helps us produce more goods becomes, by definition, right. Big business, more decisions, bigger churches become acceptable because productivity is our idol. The scripture tells us that unless the Lord builds the house, those that labor, labor in vain. After we jump on the production treadmill, we no longer have sufficient time to allow the mind of Christ to dwell in us richly. Having given up our brains to the productive machine, we produce its fruit and wake up perhaps 40 years later with the burnt-out remains of what we once were, of what our families once were. We have been controlled by ideas of those who own the means of production.

In our private lives, we find the same phenomena except that here our role is to consume. As consumers we buy what we have produced. We buy food, entertainment, people, experiences and death. So long as we consume we have worth and value. We measure our worth and value in terms of the dollars it cost to consume such and such an item. In a materialistic society we value what costs most to consume. We value or BMW over the VW because the BMW costs more. As consumers, we think in our hearts that choice makes right. And so with a twisted morality we choose our valued careers, produce in

J. Richard Pearcey receives his mail at 47 Claver Ave., Toronto, Ont., Canada M6B 2V9.

order to consume, to maintain a certain level of lifestyle, even if it means we buy death through abortion (the consumption of the unborn).

We are called to be "the salt of the earth." What the Lord originally created and called "good" is now broken through sin and in need of healing. Jesus, the Healer, opened the way for us to "have peace with God." We are to model Jesus and be in the world, but not of it. Even so, we need to ask the Lord how we can begin to be salt in this thoughtless, lifeless, world of production and consumption. How can all of life in its brokenness be brought back to something of its goodness? How can we begin working in the media, the entertainment industry and the workworld in such a way as to actually be salt? We are not called to escapism. And as we roll up our sleeves in these and other areas, how can we in a caring human way share the claims of Jesus with those we meet? How can we consume without living only to eat? Properly produce without idolizing the work of our hands?

One place to begin is to realize that if we want to really be the salt of the earth, then we must forever reject the idea life can be lived in a mindless passive manner. Mindless Christianity is the joy of Satan. As Christians, we realize that we are made in the image of the Living God, a being who thinks, acts and feels. In creating Man, the Lord gave Adam and Eve a task and expected them to figure out just how to have dominion over the earth. We have no hint of an exhaustive instruction booklet being handed down. No. In communication with the Lord, Adam and Eve were to discover creatively and imaginatively what it means in a practical way to have dominion over the earth. This calling required both thought and action. The sense of accomplishment must have been fantastic. A dry intellectualism is also the joy of Satan. The scriptures talk about the whole person set on fire by Truth. Discipleship involves more than the mind, but it can never afford to involve less. As a man thinketh in his heart, so is he. If a man has stopped thinking, he is less than a man. He becomes material for the thoughts of other men.

The Bible tells us why we are questioning, wondering beings. And it provides a framework within which we can begin to become wise in the ways of the Lord, as we take our questions and complaints to Him just as the prophets of old. Then we have a start in the process of being salt.

The Christian Mind

Douglas Groothuis

Saint Augustine said that a Christian "believes in thinking and thinks in believing." John Stott, noted evangelical theologian, tells us that at a most primary level "God has revealed himself in *words* to *minds*."[1] That is, we are created to think and communicate *intelligently* with God, unlike "a horse or mule without understanding" (Psalm 32:9). Bearing the image of God *(imago dei)* involves using our intellectual capability to exercise dominion over creation (Genesis 1:26). Part of man's uniqueness and distinctiveness is his ability to reason, to respond humanly to all that concerns him, through analysis, reflection, and consideration. Reason cannot be artificially abstracted from the fullness of God's created reality, as if it stood isolated and independent of other aspects of experience. Neither is reason sufficient for all truth; it must be purified and directed by God's revelation through His Spirit. Yet it is vital to our humanness and integral to our selfhood. In the Sermon on the Mount, Jesus encouraged his hearers to think on his words: "Consider the lilies of the field . . ." (Matthew 6:28). The point of his preaching required intellectual-spiritual digestion, interpretation, and integration.

We are stewards of the total person; therefore the mind should not be bypassed through a bogus "mystical" shortcut or by intellectual sloth. "The mind of a righteous man *ponders* how to answer . . ." (Proverbs 15:28). A Christian thinks. Jesus said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind . . ." (Matthew 22:37). The psalmist's meditation (thinking) on God's ways gave him intellectual astuteness: "I have more understanding than all my teachers, for thy testimonies are my meditation" (Psalm 119:99). The mind is an implement of faith.

Granting that our fallenness and sin have uniformly corrupted us, including our minds, the New Testament nevertheless repeatedly proclaims the reality and power of renewed thinking that sees the world rightly by the enablement of the Spirit (Romans 12:2 and Ephesians 4:23). The blood of Christ not only washes us from sin, it also gives us the mind of Christ (I Corinthians 2:16), to be employed by Christ.

So the Christian mind is a mind obedient to both the Word made flesh and the living, active word of Scripture (Hebrews 4:12). It sees reality not through bi-focals — one lens secular, one lens Christian — but through the lens of an integrated "world-view" in Christian focus, which "takes every thought captive to obey Christ" (II Corinthians 10:5).

What is a world-view? According to James Sire, evangelical author and editor of InterVarsity Press, it is "a set of presuppositions (or assumptions) which we hold (consciously or unconsciously) about the basic makeup of the world."[2] In other words, it is our blueprint for reality, the interpretive net we use to catch the facts and understand them. If every thought and every aspect of life is to be under Christ's lordship, we must develop and refine our distinc-

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tively Christian world-view. This entails more than glibly tossing about god-words or jargon that merely express an in-group, cliquish attitude; rather, the Christian mind needs to embrace the Christian *philosophy* — which literally means, from the Greek roots, "the love *(philo)* of wisdom *(sophos)*." The "philosophy" Paul warns Christians against in Colossians 2:8 is an illegitimate world-view based not on God's truth but on "human tradition and the basic principles of this world." *Christian* philosophy is rooted in Christ rather than in godless speculation. In the broadest sense of the word, it guards the "faith given once to the saints" (Jude 3), exposes humanistic counterfeits and attacks, and discerns Christian principles for the whole life. "I, wisdom, dwell in prudence and I find knowledge and discretion" (Proverbs 8:12). Finding *knowledge* and *discretion* for our Christian mind requires that we not flee from encountering rival claims to truth — such as Naturalism, Nihilism, Existentialism, Eastern thought, etc. — but that we understand them Christianly. An understanding of the Christian world-view will enable us to assess rightly and respond to the non-Christian ideas animating our society. Blamires says that a "Christian mind is a mind trained, informed and equipped to handle the data of secular controversy within a framework of reference (world-view) which is constructed of Christian presuppositions."[3]

What are "Christian presuppositions" and how are they helpful? Christian presuppositions are the indispensable pillars of the Christian world-view which all biblical Christians assume or *presuppose*. They serve as a chart of basic doctrine and give us points by which to navigate through the sea of competing world-views. As God said through Isaiah, "And wisdom and knowledge shall be the stability of thy times . . ." (Isaiah 33:6). As rudiments of discernment, they define the encounter between Christian and non-Christian ideas.

For example, an auto-mechanic *presupposes* that his operating manual will soundly instruct him in repairing a car, that it will furnish the information and the intellectual tools for understanding and rectifying the situation. If the operating manual proves faulty and inapplicable, he will look for another that makes sense out of the situation. In such a case, his presupposition would be challenged and overthrown.

Similarly, a Naturalist student of religion who doesn't recognize God's miraculous intervention in history will presuppose that biblical miracles are mythological until he is presented with sufficient contrary evidence and reasoning to challenge and overthrow his antisupernatural presuppositions. This was the case with C.S. Lewis (see his *Surprised by Joy* and *Miracles)*.

Christianity challenges non-Christian thought by presupposing that its "operating manual," the Bible, makes sense of reality and fits the facts in a way that no non-Christian operating manual can, and that Christianity alone can remedy individual and corporate disrepair (sin). "Unless the Lord builds the house, those who build it labor in vain" (Psalm 127:1; see also Romans 1:18-23). The importance of Christian (biblical) presuppositions is both apologetic (defending the faith — exposing faulty presuppositions) and evangelistic (spreading the faith — showing God's rectifying truth). The "foolishness of the gospel" (I Corinthians 1:21) in the overall biblical sense lies not in its internal inconsistency, unintelligibility, or unverifiability, but in the radicality of its encounter with non-Christian thought.[4] In challenging man's "suppression of the truth" (Romans 1:18), the attempt to determine truth and reality in and of

himself apart from God (Habakkuk 1:7), the gospel offends man's pride and his misdirected reason (I Corinthians 1 & 2). Christ crucified, the suffering servant (Isaiah 53), is the wisdom of God (I Corinthians 1:24) that challenges the "wisdom" of men at the deepest level.

In order to understand the Christian/non-Christian encounter we need to look at the presuppositional groundwork for the construction of a world-view in general and the Christian world-view in particular. Because truth and wisdom, for the Christian, are not mere concepts but related to a person, Jesus Christ (John 14:6; I Corinthians 1:30; Colossians 2:3), the elements of a Christian philosophy form a living, pulsating nucleus from which we derive our intellectual energy and direction.

Using James Sire's book, *The Universe Next Door,* as a guide, we find that a world-view must answer these presuppositional questions: 1) What is really real or prime reality? 2) Who is man? What is his origin and destiny? 3) What happens after death? 4) What determines morality? 5) What is the meaning and purpose of history?

REAL REALITY

The Christian knows the prime or ultimate reality is God, the Creator, Redeemer, Sustainer and Judge. "Prime Reality" does not imply a hierarchy or chain of being wherein the world is "less real' than a god who sits atop the pyramid of being — a recurring theme in mystical pantheism, such as Platonic philosophy and Gnosticism. God's creation is not to be metaphysically demeaned because of any "thinness of being." The Triune God differs from His creation not in *degree* (of being) but in *kind.* He is uncreated, unchanging, and self-sufficient; creation is created, subject to decay, and dependent on its Creator. He is our reference point for all meaning and understanding (Isaiah 26:3), the ultimate authority. He is "infinite and personal (Triune), transcendent and immanent, omniscient, sovereign and good."[5] "Triune" means one God in three persons: Father, Son, and Spirit. The understanding of His attributes gives us the foundation for understanding our relationship to Him and our relationship to the rest of creation. He is beyond this world, and distinct from it, and not limited to it, yet personally involved in it (to the point of becoming flesh), knowing its every detail with nothing beyond His providential care and control. He is supremely good and above any corruption. He is the Lord, there is none other of equal importance. He is, as C.S. Lewis put it, "the fountain of all facthood," and, as the Westminster Confession put it, "the fountain of all being of whom, through whom, and to whom are all things . . ."[6] From Him (the Creator) we derive our being (as creatures). The Christian mind must be God-centered and obedient to His inspired and trustworthy Word, the Bible (II Timothy 3:16).

MEANING FOR MAN

Man is unique because he bears God's own image as His special creation, the masterwork of divine ingenuity (Genesis 1:26; James 3:9). He is more than a complex electro-chemical-biological machine to be manipulated (as the Naturalist maintains); he is a living soul created to exercise dominion over creation for God's glory (Psalm 8).

Yet God's image in man and his holy vocation have been marred by sin. Man is fallen. He has rebelled against God by asserting himself as autonomous and

supreme (Genesis 3:5,6). Because of his all-embracing spiritual alienation from God (Romans 3:23; Isaiah 59:2), man is under a deserved curse (Genesis 3:14-19), multi-dimensional in its impact and scope. Man is alienated from himself psychologically (Romans 7:15-24), alienated from his society, sociologically (James 4:1-3), and alienated from his environment, ecologically (Isaiah 24:5,6; Hosea 4:1-3). "Suffering and death," says theologian Helmut Thielicke, "are rifts and breaches in the created world which have been driven into the world structure by the earthquake of original sin."[7]

Still miraculously, man and society are redeemable — not through humanistic self-actualization or self-help, but by God's loving, reconciling grace demonstrated in Christ (Colossians 1:13). The gospel calls all to repentance, faith, and healing through Christ.

This biblical belief in the sanctity of life is at logger-heads with world-views which presuppose that humans have only a socially-related worth (sociological) and not a God-related worth (theological). Because God considers each person valuable, the Christian knows there can be no unwanted fetus-developing person (regarding abortion and infanticide) and no useless individual (regarding euthanasia); all are important to God and created in His image. Christian *anthropology* is connected to *theology,* for it is God who gives breath, worth and meaning to man. The Dutch Christian philosopher Herman Dooyeweerd has said, "The question: 'What is man? Who is he?' cannot be answered by man himself. But it has been answered by God's Word-revelation, which uncovers the religious root and center of human nature in its creation, fall into sin, and redemption by Jesus Christ."[8]

AFTER DEATH

Death is not a nebulous nothingness or nirvana, nor is it an intermission between reincarnations (Hebrews 9:27), but rather the doorway to one of two eternities, one in the company of God, the other forever separate from Him. At death one's life is laid bare before God. Christ is here either advocate or prosecutor, Savior or Judge. Because Christ has risen from the dead, Christians have historical hope for their resurrection (I Corinthians 15) from the dead.

MORAL STANDARDS

Ethics is transcendent (God-centered), derived from His law. Right and wrong are not ultimately based on majority opinion (man-centered) or on pragmatic feasibility (situational ethics) but on God's revealed moral principles. As Os Guinness said, "Christianity isn't true because it works; it works because it's true."

In a fallen world, a Christian's higher allegiance should lead to an ongoing encounter with pseudo-biblical or humanistic ethical systems. As in the early church, "We must serve God rather than men" (Acts 5:29). The pulse beat of revelation, and not the Gallup Poll, should stimulate our steps and define our direction. The Christian thirst for Justice, Truth, and Dignity in all areas of life is compelled by the Creator's commands and consummated by His promise: "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (Matthew 5:6).

MEANING OF HISTORY

The meaning and purpose of history lies in the plan and power of God. His ordering of all events is leading to the consummation of His intent for man and the universe. The tragedy of rebellion and the fall is followed by the drama of redemption — God pursuing man. History is not the meaningless reign of chance or impersonal necessity, but the unfolding of divine government most clearly seen in the invasion of God into time and space in Christ (John 1:18). A brief providential picture encompasses Creation, Fall, Revelation to the Jews, Incarnation, Life of Christ, Crucifixion, Resurrection, Ascension, Pentecost, Second Coming, Eternal Judgment and Eternal Kingdom.

In the economy of the Almighty, both the choices of men and the purpose of God find full fruition, yet without God being the author of sin and without Man's will crippling the divine design. Theologian Donald Bloesch remarks that "this does not compromise God's omnipotence but testifies of it, for only a truly omnipotent living God could be free to realize his purposes in cooperation with the creature. Yet we must add that at the same time he realizes his plan in opposition to the creature and despite the folly and turpitude of the creature. He brings good out of evil and makes human wrath praise Him."[9] Ultimately all history is derived from the will of God.[10]

Admittedly, this summary of the Christian world-view is, in many ways, merely the tip of the iceberg; but it provides an "answer structure" for a person's questions about reality, a way of seeing life in God's revealed perspective. And the more closely we think God's thoughts after Him with a truly active Christian mind, the better equipped we become to do all to His glory without intellectual compromise.

"Believing in thinking and thinking in believing" is the preoccupation and conviction of the Christian mind. One need not be an "intellectual" to apply the Christian world-view concretely to all of life and thus "give a reason for the hope that is in you" (I Peter 3:15) to a doubting world. We need to be admonished, as Romans 12:1,2 reminds us, to be renewed in mind, proving what is good, acceptable and perfect in God's sight.

FOOTNOTES

1 John R.W. Stott, *Your Mind Matters* (Downers Grove, Illinois: InterVarsity Press, 1973), p. 17.

2 James W. Sire, *The Universe Next Door: A Basic World View Catalogue* (Downers Grove, Illinois: InterVarsity Press, 1976), p. 17.

3 Blamires, p. 43.

4 See Diane and Dennis MacDonald, "Wisdom and the Apostle Paul," *The Reformed Journal* (January, 1980), p. 12-21.

5 Sire, p. 24.

6 Chapter 2. See Romans 11:36.

7 Helmut Thielicke, *Nihilism: Its Origin and Nature — with a Christian Answer* (New York: Harper and Row, 1961), p. 142.

8 Herman Dooyeweerd, *In the Twilight of Western Thought* (Nutley, New Jersey: The Craig Press, 1975), p. 195.

9 Donald Bloesch, "Process Theology in Reformed Perspective," *The Reformed Journal* (October, 1979), p. 21.

10 *Westminster Confession of Faith* (John G. Eccles Printers LTD, 1976), p. 28.

The Original World Monotheism

Roy L. Hales

Nonbelievers have often remarked on the exclusiveness of the Judeo-Christian heritage, but Scripture indicates that all mankind once knew God. When Noah performed the sacrifice of Genesis 8:20-9:17, immediately after the flood, his entire family — the ancestors of all humanity — was blessed. Mankind later settled in Sumeria where they built the tower of Babel. Jewish tradition maintains that God urged the people to disperse and colonize the earth but they would not: so God dispersed them.[1] Subsequent generations of humanity grew increasingly indifferent to their Creator, as Romans 1:21-24 describes:

> Because when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness . . .

The Creator chose a single family to preserve his worship, yet even as this family, soon a nation, came into being there were living prophets of the original monotheism: When Abraham was in Canaan he met Melchizedek, the priest of the Most High God (Genesis 14:18-20); Numbers 22 through 24 describes how the prophet Balaam, from either Syria or Iraq,[2] was asked to curse Abraham's descendants just prior to their conquest of Canaan. A study of numerous world traditions echoes the above Scriptural idea that all mankind once followed the Lord and then fell away.

There are many evidences of the loss of the original world monotheism, and descent into paganism. The key early literate civilizations of Sumeria, Egypt, India, China and Mexico all show signs of having once been monotheistic. Some primitive peoples of Africa, North America and Japan embraced the idea of a single Creator God, yet for all practical purposes have abandoned His worship for that of spirits. This journey from monotheism to spirit worship — in the case of Sumeria, Egypt, India and Mexico — led to the worship of many gods.

MONOTHEISM IN SUMERIA, EGYPT AND INDIA

The evidences for an original monotheism in Sumeria, Egypt and India have long been known. Archaeologists have discovered that the further back in Sumerian history you go, the more prominent the sky god An appears: so many believe he was once the sole god of Sumeria.[3] Evidences for worship of "the One God" in Egypt are more abundant and at the same time more confusing. Hymns like the following are abundant in Egyptian literature:

> One, the maker of all things, the Spirit, the hidden Spirit, the maker of

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> Spirits. He existed in the beginning, when nothing else was. What is created He made after he came into being . . . No man knoweth how to find Him; His name is a mystery and is hidden. His names are innumerable. He is truth, He liveth on truth, He is the king of truth. He is life, through Him man liveth; He giveth life to man, He breathed life into his nostrils . . . He Himself is existence; He neither increaseth or diminisheth. He made the universe, the world, what was, what is and what shall be . . . He heareth him who calleth on Him, He rewardeth his servants, those who acknowledge Him He knoweth, He protecteth His followers.[4]

In face of the obvious abundancy of Egyptian gods, various experts have disputed as to whether they might all be different aspects of "the One" or if the various deities were competing to be "the One."[5] From a Biblical perspective the idea of oneness probably lingered on long after this culture had departed from worship of the real One.

The monotheistic heritage of India is clearly revealed in her earliest scripture, the Rig Veda:

> In the beginning, who was born the Lord
> the sole Lord of all that is — who made
> the earth, and formed the sky, who giveth life
> Who giveth strength, whose bidding gods revere the *ONLY GOD*[6]

CHINESE MONOTHEISM

The Chinese originally worshipped a deity whose name, Shang Ti, translates into English as "Supreme Lord" or "Lord Above."[7] All things were made by Him, all punishments and rewards were ultimately traceable to Him.[8] An examination of the traditions of those days when he was worshipped reveals a mixture of spirit worship and acknowledgement of God not unlike that found in the Biblical kingdoms of Judah and Israel. The story of one man, emperor Ch'eng Tang (circa 1760 B.C.), stands out as something almost akin to the Bible stories. Ch'eng Tang lived during the evil days of the last Hsia emperor. He was greatly troubled by his sovereign's misdeeds, but would not attempt to straighten things out without the express command of Heaven. Then a voice came to him in a dream: "Attack. I shall give you all the strength you need; for I have received for you heaven's mandate."[9] Ch'eng Tang then destroyed the Hsia dynasty and set himself up as emperor. His conscience was not fully at rest, however, and for several years Tang wondered whether he had acted rightly. Finally a severe drought came upon the land and Ch'eng Tang dressed himself as if he was about to be sacrificed calling out to God" do not destroy my people because of my sins!"[10] Rain is said to have fallen at that moment. Ch'eng Tang may have followed God, at least insofar as he understood Him, but his example is unique in Chinese chronicles. Passing generations gave an increasing attention to the laws of God, while forgetting His personality. Confucius (511-479 BC) remarked that regardless of whether God exists or not, His worship is good for the people. It was in his time that the more personal title Shang Ti was abandoned for the more impersonal label Tien (Heaven).[11]

MONOTHEISM IN EARLY MEXICO

The early peoples of Mexico may have had a single Creator God. (Different "experts" argue as to whether He and his wife were separate entities or

different aspects of the same being). One legend tells how He made a garden, or city, of eternal summer and flowing waters. God set a beautiful tree in the middle of this garden and ordered the lesser gods not to touch it. These lesser divinities disobeyed and tore great strips from the tree in their zeal to deflower it. As a result God threw these "gods" out of the garden and gave them various tasks to perform. The first human couple had also lived in the garden and were now ejected along with the lesser "divinities."[12]

A CREATOR GOD — AND MANY SPIRITS

The transition from a monotheistic society into one that worships spirits is illustrated by many primitive peoples that still exist today. The white skinned Ainu of Japan, for example, believe in a single Creator God, but think that He is too remote to be interested in men: so the Ainu deal with spirits.[13] Many North American Indian tribes believe that the Creator appointed spirits as intermediates between man and God.[14] The Algonquin tribes of eastern Canada went so far as to state that God, Himself, told the Indians to seek after spirits. This alienation from God is perhaps best expressed by a west African native who describes the Creator God of his culture:

> Yes, He made us; but having made us, He abandoned us, does not care for us; He is far from us. Why should we care for Him? He does not help or harm us. It is the spirits who can harm us, whom we fear and worship, and for whom we care.[15]

RISE OF PANTHEISM

From the worship of many spirits it is but a short step to the worship of many gods. The Canaanites appear to have been midway in this process with the worship of their supreme god El along with numerous lesser deities. Egypt, Sumeria and India all became lands of many gods. The gods of Mexico are seemingly without number, and are found in innumerable forms in as many different cultures. The Chinese retained the idea of a single heaven, but the real life of their spirituality was in spiritism and occult practices.

CONCLUSION

All the peoples of the earth once knew of the true God, but they did not worship Him in their hearts and they did not obey Him. All that remains of their belief is legends. The true worship of God passed into modern times through the descendants of Abraham. Yet even when God preserved His worship in a single family, soon a nation, He did not forget the rest of the earth's population. As the Lord said to Abraham, "in thy seed *all the nations of the earth* shall be blessed, because thou hast obeyed my voice" (Genesis 22:18). Two thousand years later God Himself walked the earth in the form of man. One of His final commands to his disciples concerns the descendants of those who strayed from Him so many generations before, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15).

FOOTNOTES

[1] Josephus, *Antiquities of the Jews* I. iv. 1.

[2] *The Companion Bible* (KJV), (London: Samuel Bagster & Sons 1970) fn p. 212 re the whereabouts of Balaam's hometown Pethor.

[3] Rev. Wilhelm Schmitt, *Primitive Revelation* (St. Louis, Missouri, & London, England: Herder Book Co., 1939) pp. 236-237.

[4] E.A. Wallis Budge, *Osiris* (New Hyde Park, N.Y.: University Books, 1961) p. 357.

[5] Dr. Brugsch & Maspero as cited by Budge, p. 140.

[6] Rig Veda excerpt from Selwyn Gurney Champion & Dorothy Short, *Readings from World Religions* (Greenwhich, Conn., Fawcett Publ., 1951) pp. 26-27.

[7] E. Allie and M. Frazer, *Chinese and Japanese Religion* (Philadelphia, Westminster Press, 1969) p. 268.

[8] Wing Tsit Chan, *A Source Book in Chinese Philosophy* (Princeton University Press, 1970) p. 16.

[9] Joseph Campbell, *The Masks of God — Oriental Mythology* (Viking/Compass, N.Y., 1974) p. 396.

[10] Li Ung Beng, *Outlines of Chinese History* (Peking, 1914) p. 15.

[11] Wing Tsit Chan, p. 16.

[12] Irene Nicholson, *Mexican and Central American Mythology* (London, N.Y., Sydney, Toronto: Hamlynn Publications, 1967) pp. 20, 21 & Burr Cartwright Brundage, *The Fifth Sun* (Austin, Texas & London: University of Texas, 1979) pp. 47, 48.

[13] Rev. John Batchelor, *The Ainu of Japan* (London: The Religious Tract Society) p. 252.

[14] Schmitt pp. 171-174 & Cottie Burland, *North American Indian Anthology* (London, N.Y., Sydney, Toronto: Hamlynn Publ., 1965) pp. 73, 103-106 & Diamond Jenness, *The Faith of a Coast Salish Indian* (B.C. Provincial Museum: Anthropology in B.C., Memoir #3) pp. 35, 36.

[15] Schmitt pp. 171-174.

[16] Nassau, *Fetishism in West Africa* pp. 36-37 as cited Budge p. 369.

Creation Science and Biblical Creation

John C. Whitcomb

The ultimate issue in the creation/evolution debate [is]: does anyone in this world's system of thinking have a completely unprejudiced and unbiased mind to look objectively at all the data and the logical implications of the data? [This writer] is convinced that no one is thus qualified. Even more serious, the scientific, mathematical, and logical consistency of creationism is being continually suppressed by man's depraved will under Satanic dominion (Rom 8:7; 1 Cor 2:14; 2 Cor 3:4-5; Eph 2:1-3; 4:18; 6:12). The problem, therefore, is not with the evidences, but with man's spiritual response to evidences that speak clearly of the Creator. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them" (Rom 1:18-19).

Can scientific creationism be detached from biblical and theological creationism and made to function effectively in the hearts of men on its own strength? That is a major question that creationists must face today. . . .

Two serious limitations must be faced. First, when creationism is isolated from biblical theology it is reduced to a mere scientific theory which, in the very nature of science, offers no ultimately authoritative answers or assurances to men. . . . Thus, "the creation/evolution debate can never be completely settled by scientific evidence alone. There will always be new evidence to investigate and new concepts to apply. Each generation will have to reevaluate its concept of origins in terms of current knowledge."[1] . . . Probability, not certainty, is all that can be hoped for. Purely scientific cosmogony and cosmology would therefore seem to be locked forever into the ultimate frustration of "ever learning and never able to come to the knowledge of the truth" (2 Tim 3:7).

Second, creation science, when isolated from the wider context of special revelation in Scripture, is devoid of theological identity from a Christian perspective. One might just as well be a Jewish or even a Muslim creation scientist as far as this model is concerned . . .

[This writer] suspects that many Bible-believing Christians who devote much time and effort to creation-science activities have not carefully pondered the implications of such statements as these. Can creationism retain its full power and beauty if it sheds its theological garments? By avoiding any mention of the Bible, or of Christ as the Creator, we may be able to gain equal time in some public school classrooms. But the cost would seem to be exceedingly high, for absolute certainty is lost and the spiritual impact that only the living and powerful God can give (Heb 4:12) is blunted. . . . (Have) Christians in public schools . . . fulfilled their God-given responsibility as witnesses to Him when they promote and endorse a religionless two-model approach in the science classroom? Is this a truly spiritual achievement?

It is not essentially a question of biblical orthodoxy. . . . The issue is not

CSSH *Quarterly*
Vol. VII, No. 2 (Winter 1984)

theological compromise but rather evangelistic methodology. Should our theological convictions be obscured temporarily and thus compartmentalized in order to reach the millions of students who are being systematically brainwashed in evolutionary humanism in public schools and universities and would otherwise be deprived of any exposure to creationism?

Or, should we rather view this tax-supported educational system as a vast mission field to be approached from the perspective and with the guaranteed resources of the Great Commission (Matt 28:18-20)? Can we really "reach" such an unregenerate community, a significant segment of Satan's kingdom, without the impact of the whole counsel of God (Acts 20:27)? Are we wrestling here against mere "flesh and blood," or, rather, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph 6:12)? . . .

When the unbeliever is challenged simply to "think" about the natural universe, with no Christ-centered and redemptive perspective being provided through special revelation in Scripture, the result is always negative. As a former unregenerate evolutionist, [the writer] bears personal testimony to the force of God's analysis of the dilemma of human depravity: "The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, 'There is no God'" (Ps 10:4). Man's problem, then, is not a lack of thinking, but a rejection of Christ-centered thinking in response to his grace. . . .

The brilliantly illuminating creation message is a vital part of biblical revelation — but it is an incomplete part in and of itself. Men desperately need the good news, not just more light. Without the gospel of the completed work of Christ upon the cross, the creation witness can only condemn sinful man, for he will always "suppress the truth [of the Creator God] in unrighteousness" and thus remain "without excuse" under "the wrath of God" (Rom 1:18-20).

Ultimately, ethical decisions in science, as in interpersonal decisions (such as a mother deciding whether or not to abort the unborn person within her womb), must rest upon the presupposition of God's design of the universe, not only physically, but especially morally and spiritually. Science and divinely-revealed religion/ethics cannot be isolated without inviting long-range disaster (e.g., Nazi Germany, Communist Russia). God has commanded us to do everything (including our science) "to the glory of God" (I Cor 10:31). We are indeed commanded to conduct ourselves harmlessly (Matt 10:16), graciously (Col 4:6), and "with wisdom toward outsiders" (Col 4:5), not unnecessarily offending man with our manner and methods of presenting Christ's Gospel. Nevertheless, we are also commanded to "proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ" (Col 1:28).

Biblical theology, then, so far from being a hindrance and an embarrassment to scientific creationism, is actually its only source of final authority, power, and victory.

FOOTNOTES

[1] Henry M. Morris and Gary E. Parker, *What Is Creation Science?* (San Diego: Creation-Life Publishers, Inc., 1982), p. 143; cf. pp. 42, 107, 141, 144-45. *Editor's Note:* The above are excerpts from a book review by Dr. John C. Whitcomb in the *Grace Theological Journal,* Volume 4, No. 2, Fall 1983, and reprinted with permission.

Book Reviews

Henry M. Morris, **History of Modern Creationism.** Master Book Publishers, P.O. Box 15908, San Diego, CA 92115, 1984. Hardcover, 382 pp. incl. Foreword by Dr. John C. Whitcomb, appendices, index of names, index of subjects. $12.95; also available in pb.

Dr. Henry Morris, Director of the Institute for Creation Research in San Diego, needs no introduction to creationist audiences, or anyone at all familiar with the modern creationist movement, anywhere in the world. He co-authored (with Dr. John Whitcomb) the creationist classic *The Genesis Flood,* published in 1961, which initiated the rise of this movement. How this book came to be published, and its impact both upon its authors themselves and upon creationism, is told in Chapter V of the book. Earlier chapters deal with the historical background of the creation-evolution debate; the triumph of Darwinism, especially among compromising church leaders; the "voices in the wilderness" which testified to the scientific truth of the Bible between roughly the 1925 Scopes Trial and the publication of *The Genesis Flood;* and various creationist associations before the 1959 Darwinian Centennial Celebration in Chicago. All this makes fascinating reading and is annotated with scholarly references on almost every page. Of particular interest to this reviewer were Dr. Morris's references to (1)

> the most ancient human records . . . (which) show the very early apostasy of primeval man from belief in an omnipotent God to belief in a polytheistic pantheism, attributing the development of the universe from some primeval chaotic state to the work of various gods and goddesses (actually mere personifications of the various systems and energies of the cosmos), who over long ages had organized it into its present very complex state (p. 18),

showing that the god or gods of "forces" (Daniel 11:38) have always been the alternative to the true God and Creator of the Bible chosen by apostate man; (2) the British "scientists' declaration" in support of the authority of Scripture, and the necessary harmony of science with Scripture, published in 1865 (p. 40, and Appendix A); (3) the story of the publication and the evangelistic impact of Dr. Morris's first book *That You Might Believe* (first published in 1946 and financed by a loan/gift from a personal friend).

An entire chapter (VI) is devoted to the formation and the work of the Creation Research Society, which Dr. Morris believes to be "(u)ndoubtedly the most significant of the various creationist associations that have been formed, at least in this country." (p. 171) Rank-and-file creationist laypeople might disagree in emphasis, probably awarding first place in importance to either the Institute for Creation Research, discussed in Chapter VIII, or the Bible-Science Association, discussed among other creationist groups in Chapter VII. The difference is, of course, that the Creation Research Society carries on and regularly publishes advanced scientific creationist research, whereas the Institute for Creation Research and the Bible-Science Association disseminate creationist "news" to general audiences. The pioneer scientists who founded the Creation Research Society deserve honor from us all who have in some way "entered into their labors," and we can praise our Lord that He has kept

many among them alive, well-known and active to this day.

Of particular interest is the history of Christian Heritage College and its difficulties with receiving accreditation by the Western Association of Schools and Colleges ("WASC"). The examining teams of this organization "time after time . . . objected in various ways to our creationist and Bible-controlled curricular philosophy, especially objecting to the open way in which this was spelled out in our catalogs and other literature" (p. 228). This issue accounted for the separation of the Institute for Creation Research from Christian Heritage College, and forced a certain softening of the College's statements of mission and educational philosophy (p. 230). Full accreditation was finally granted in 1984. This experience, unique among Christian colleges, showed clearly "that the evolutionary humanists who largely control our scientific and educational establishments will simply not tolerate an educational institution which repudiates their basic premise, if they can help it" (p. 230).

While Dr. Morris never raises the issue prominently or in any way other than matter-of-factly in the course of his general narrative, he himself has endured subtle or overt persecution due to his biblical creationist beliefs many times. After the publication of *The Genesis Flood* he was virtually compelled to leave his church, headed by a Southern Baptist liberal pastor, and to start an independent Baptist Church (pp. 162-163). Trouble surfaced periodically against Dr. Morris over his creationist views in the Virginia Polytechnic Institute. "By 1968, it was obvious that, regardless of my record in the department, the administration was determined that I should go — one way or another" (p. 165). This after Dr. Morris had served as chairman of the civil engineering department longer than any other department head in the entire university! Eventually Dr. Morris resigned his position and saw in this chain of events the leading of the Lord to begin fulltime creationist work through Christian Heritage College and the Institute for Creation Research. There was hostile reception of *The Genesis Flood* by prestigious evangelical Christian journals, such as *Eternity* and *Christianity Today*, although significantly *"not one critical review* attempted to refute our exposition of this plain Biblical teaching [a worldwide flood]" (p. 169). Due to the accreditation difficulties of Christian Heritage College Dr. Morris resigned as its president in 1980 and holds only the position of Director of the now entirely independent Institute for Creation Research. He did this in his late forties and fifties when most people justifiably are concerned about their professional and financial security. Never explicit but always in the background of this entire history of modern creationism is the absolute, moment-by-moment surrender of prominent creationists to and trust in our Living Lord, Who is the same yesterday, today and forever, and Who sustains His sons and daughters who seek His kingdom first and only in all things needful to them.

A number of creationist groups organized in the 1970s are briefly discussed in Chapter IX. One is TRACS (Trans-National Association of Christian Schools), which has two goals of overriding importance: (1) the development of Christian schools at all levels which are firmly committed to literal creationism and flood geology, as well as full and unique Biblical inerrancy and authority in all fields; (2) providing an accrediting organization for such schools (p. 274). Such an accrediting function will be increasingly important as the anti-creationist bias on the part of secular agencies inevitably increases due to the accelerating growth of the Christian school movement. Dr. Morris has been gifted by our

Lord with realistic and urgent visions for the immediate future throughout his life as a Christian pioneer evangelist, scientist and educator. He always presents his visions calmly and gently, letting their truth in the Lord speak for itself.

A brief section (pp. 277-279) is devoted to the Creation Social Science and Humanities Society. Dr. Morris, who has served on the Board of Reference of the CSSHS since its inception in 1977, points out that the focus of this organization on the social sciences and humanities "is a tremendously important emphasis, for evolutionary humanism today dominates the humanities and social sciences even more, if possible, than it does the natural sciences. Conversely, true creationism can be tremendously illuminating and effective if properly applied to these fields, and it is these which impinge most directly on human life" (p. 277). He believes that the CSSHS's goal "is being admirably accomplished . . . The work was started in prayer and has been Christ-honoring in every respect" (p. 279). We thank God for this judgment of our existence and work by one who is eminently qualified as a Christian and professional and who knows us well.

An interesting section of this chapter deals with the "quasi-political associations" within the creationist movement. Dr. Morris states: "I personally have always disagreed with this political approach, and so have most of my colleagues in the Creation Research Society and the Institute for Creation Research" (p. 287). This reviewer and the officers of the CSSHS share Dr. Morris's stand, and like him have strong misgivings about taking the creation/evolution issue to the courts, and especially to the U.S. Supreme Court where "(d)ecisions often seem to be made on the basis of evolving social policy instead of constitutionality" (p. 293).

In his final chapter "The Coming Battle for Creation" (Dr. Morris is right by implying that all the struggles we have already gone through were only skirmishes) the problem of Christian compromise is singled out as "the most disconcerting and lamentable aspect of the creation/evolution conflict . . . the willingness — even eagerness — of professing Christians to compromise with the evolutionists (one would *not* expect *this*!). The truth is, however, that multitudes of people who claim to be on God's side are pathetically eager for approval from those on the side of the Enemy, and this has been true all through the ages. One could write a large volume just on the history of this one aspect of the conflict — the history of Christian compromise with evolution" (p. 327). It is sad but, alas, so true that "the factor of peer pressure seems to be more intimidating among Christian academics than any other group" (p. 328). Dr. Morris doubtless could "easily . . . give a lengthy documented account . . . citing name after name and instance after instance, of leading Christian theologians, educators, pastors, and writers, as well as leading evangelical colleges, seminaries, and other organizations, whose compromises have seriously hindered the modern creationist movement, just as happened in the post-Darwin period and the post-Scopes period" (p. 330). He refrains from doing this in hopes that some of these groups and individuals may stop compromising with the Enemy. Anyone who has been part of the creationist movement for any length of time anywhere in the world today will confirm the painful truth of this situation and has cried out in prayer to our Lord about it.

This book is fully equal in importance for future reference and documentation to Dr. Morris's *Scientific Creationism*. It will doubtless receive minute attention by critics and foes of creationism, and it is indispensable for anyone

researching the movement for academic publication purposes. Mindful as Dr. Morris must have been of these factors, it is only by God's grace that he writes with neither undue optimism nor excessive alarm about the future of the movement, in whose vanguard he will remain for the rest of his incredibly active life. For us who became engaged in this conflict in part through his ministry, this book is at once a joyful record of God's blessings upon us, and a solemn challenge to faithful *perseverance,* possible only in our Lord Himself. For the rise, the meteoric worldwide advance, and the present and future day-to-day, moment-by-moment ongoing work of Biblical creation teaching, "to him that is able to keep us from falling . . . to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24a, 25).

— Reviewed by Ellen Myers

Sacred Cows by J.A. Walter. Zondervan Publishing Co., Grand Rapids, MI, 1980. Pb., 217 pages including notes; $5.95. (Published in Great Britain as *A Long Way from Home: A Sociological Exploration of Contemporary Idolatry,* Paternoster Press, Exeter, 1979.)

For the most part if we want to understand the role of Creation and creating in human lives, we need to recognize that we are dealing with an adulterated mix of godly creations and creating and idols and idolizing. The fantastic joy of discovery of our great gift, the ability to create, too often has turned into fanatical pride. Even "godly mechanics," as Robert Boyle (1627-1691, one of the founders of modern chemistry) liked to call those who self-consciously articulated the wonders of creation, need to humbly recognize the mixture of light and gloom which we produce and in which live. As Andrio Konig reminds us in his *Here Am I* (Eerdmans, 1982), without God's intrusive shattering of our environment of idols the glory of Creation, including our own glory, would ever dim for us as the cloud of idols blanketed the scene.

J.A. Walter, a founding member of the British Christian sociologists' organization the Ilkley Group, has followed up his research on delinquent youth sent away from home to a reformatory *(Sent Away,* Westmead, 1978) with wider-ranging observations of how humans, sent away from Eden, have tried to make their homeless life inhabitable. Walter, who follows Peter Berger on these matters, sees idolatry as an attempt of rebels to construct a meaningful home castle against the chaos of a Fallen world. This book is one of the most valuable works of Christian sociology that I have seen.

Walter wisely cautions that idol-spotting can too easily degenerate into random opprobriums. Mainly, Walter attempts to methodically spot idols by observing when the loss or undermining of something is experienced as a catastrophe comparable to the loss of religious faith by its possessors, i.e. "widespread disillusion and a sense of dislocation" (p. 12). On the positive side, idols make their appearance as "an ultimate concern for which people drop, and are expected to drop, other commitments . . ." (p. 11). In general, I think Walter's attempt at definitional precision is an improvement over what we usually get from idol-watchers: a quick dash from saying idols are things that replace God to itemizing a laundry list of idols which varies according to whether one is a leftist, rightist, pessimistic or optimistic, etc. For the formation

of Christian social theory, the helpfulness of such undisciplined choices is limited to being case studies for systematic induction. We are very blessed with Walter's pioneering work in this area. However, like most innovative thinkers, Walter himself hasn't broken clean out of the starting gate. One, he defines idols merely by renaming them: "an ultimate concern" or, if destroyed idols, an ultimate catastrophe. Tautologies give one a sleight of hand assurance of conceptual gain by using another name which invokes a whole new set of commonsensical notions; obviousness is built up to quotidian certainty but the questions of how to find out what is an idol, an ultimate concern or catastrophe is not answered by such a procedure. Walter's advance is that he includes some qualifiers like: people will drop and are expected to drop other commitments, widespread disillusion (as an indicator of previous illusion), a sense of dislocation (as an indicator of a previous common sense certainty about the scheme of things), etc. However, among other things, these qualifications don't always discriminate between idols and important concerns of idolaters and non-idolaters alike or between the central, salient, cross-cutting and controlling statuses of idols. People drop and are expected to drop commitments for a wide variety of reasons. The key questions are how often do people drop a commitment for a particular concern?; what are the situational limits to a concern's dominance?; how are important concerns related to each other?; and are there deeper underlying concerns that control the way other concerns are articulated? Walter proposes that people idolize the family, but maybe we could say (and Walter does actually) that people are really idolizing stability or love. As can be gathered, I like Walter's alertness to the problem of theoretical definition but find that he has helped us more by raising many questions than by giving us a complete solution. Indeed, good work like his always has this quality of pushing us forward.

His choice of Berger's theme of homelessness, a popular choice among Christians nowadays (note John Elliott's commentary on Peter's first epistle, *A Home for the Homeless,* Fortress, 1981) is felicitous, to a point, for a Biblically-informed sociology. Walter follows Berger, as many do, in seeing the socio-cultural and axiological environment which man constructs (a "sacred canopy") as a response to the chaos, uncertainty and homelessness of existence. This proposition has become paradigmatic for Christian social theorists, and Walter makes excellent use of it in an examination of the intertwined relations of work, family and culture. For example, when work, a Western idol, becomes emptied of substance (meaning) for people by the monotony of assembly lines or make-work jobs of the welfare and union systems, people may make the family the locus of meaning i.e. a new idol. To protect the illusion that the home is a man's (ultimate) castle a monochrome culture is maintained against intrusions from other races or cultures; racism or ethnocentricism is used to protect neighborhood stability and insulation from the problems of the world.

However, despite its name, the sacred canopy idea derives more from Berger's phenomenological and existential roots than the Bible. Based partly upon the unreasonable belief in the importance of Gen 1-11's *meaning* as opposed to its historical reality, Christian social theorists, including Walter, tend to focus on peoples' search for and elaboration of meaning rather than the continued historical relevance of God's creational and Satan's and early man's counter-creational paradigms for human experience and reality construction. The "myths" of Genesis allegedly speak about the generalities of the human

condition rather than God's, Satan's, and early man's historical presence and their establishment of real historical traditions. However, these theorists often illogically admit that what was *meaning* in Genesis 1-11 is now both meaningful and objective as general structures of creation. No one better illustrates this bringing objective, historical creation out of a subjective (meaningful) sea than Herman Dooyeweerd whose objective, some say rigid, structuralism is an odd replay of his allegorizing treatment of Genesis.

Having done away with Genesis 1-11's history, the allegorizing school often next does away with sin. Berger does this by making disorder or chaos the great dilemma of mankind. Walter sums up the position: "The human condition contains many paradoxes . . . Attempting to comprehend and come to terms with them has occupied human beings throughout recorded history . . . (p. 185)" Eliade and other theorists of this approach see Genesis as a myth telling about the struggle between God (who?) and chaos. In this view if one chooses to go against God, he is *disorderly* (rather than morally culpable) and chooses chaos. Actually, the rebel seeks not a home against chaos but to replace God on His gloriously tabernacled throne (on which Meredith Kline's *Images of the Spirit* is essential) — he seeks God's home! Then, punished by God with degradations of his environment (thorns, kicked out of Eden, etc.), the rebel doesn't give up his desire to *re-order* the universe by replacing God (not chaos) — making God homeless — but adds the concern for protection against the deficiencies of his new order(s) in the face of an unbudgeable and judging God. Walter makes the penetrating observation (unwittingly, I think, in view of his tendency to take an ahistorical view of the Bible) that man wants to make his frail reality, massive. Men want the weightiness (glory: *kabod*, meaning glory or weightiness) with which God is surrounded. Walter consciously chose to focus mostly on man's pathetic attempts to ameliorate his fallen condition by the creation of meaningful schemes and places for existence; he did this for the laudable purpose of creating sympathy for pitiable man. But he has done this at the expense of overlooking the continued relevance of the presence of God and His objective structured Creation and rebellious men's objective counter-creations. At least initially chaos is not the challenge every person meets; each of us meets God. Perhaps, here we can admit that after men's hearts have been seared, they are numb to any sensation of God and only recognize the absurdity of their situation. But I suspect that from time to time a consciousness of God penetrates seared consciences and also that their idolatry still reflects the creational paradigm of God. The most poignant aspect of man's dilemma is not his pathetic fret over disorder or even his entrapment in his own reordering (idols) but the turning of his eyes from the Presence of God who is so near and evident.

F.A. Schaeffer's thought influences how Walter explains changes in what idols men worship. Schaeffer noted that Western rebels against God have stumbled over uniting the generalities of thought and life (universals, grace, ideals, freedom) with the particulars of thought and life (nature, science, everyday life). In place of God who is both One and Many, idolizing men have ended up with unstable dichotomies between the universal and particular or equally unstable purities (of various degrees) of only universals or only particulars. Platonism emphasized — idolized — the realty of universals so much as to deny the reality of particulars. The problem has been that God made a cohesive world with both aspects of reality, and humanity can't long dichotomize or deny

the aspects without running into conceptual or active trouble. After a while the Platonic life seems too heavenly to be any earthly good. A common reaction is to rush to the other pole, particularism, as manifested by the attitudes of empiricism, materialism and pragmatism.

Walter proposes a similar pairing of idols; he mentions individual/group, man or science/nature, dominators/dominated, cultural unity/cultural diversity and others. This bi-form conceptual scheme would be rather lifeless without some theory of change. Schaeffer proposed that exogenous challenges — invasions, ideas, problems — would eventually break down an idolatrous belief system. In *How Then Should We Live?* (Revell, 1976) he used the example of the small Roman humped back bridges which would break down if modern vehicles ran over them to call attention to the inability of ungodly thought systems to successfully met the variety of questions and problems of real life. In his earlier books Schaeffer focused on the inherent (endogenous) structural disequilibria of thought that dichotomized or unbalanced the relation of universals and particulars. Walter's theory of change in idolatry is related to this latter view.

Walter suggests that idolaters rotate between polarized alternatives within a persistent, often unnoticed, deeply embedded value structure. His model allows him to explain the instability of idols and also the persistence of their substance. He assumes that at any one time a group of idolaters will be animating — enervating really — their lives with an idol drawn from one side of the polarized alternatives. Idolaters tend not to choose a medium but the extremes — individualism or collectivism, science or nature, etc. — because people overract to dissatisfactions with composites of polar alternatives by purifying their alternatives over time. Walter observes, "an idol is a false god and so tends not to answer the prayers of its worshippers, who with time become disillusioned and set an alternative god with what they believe to be opposite characteristics to the first." (p. 93) Additionally, since an idol is glorified and given excessive power, the abuse of power which results gives the determination to find something different an unyielding edge.

However, the oscillation is not entirely freewheeling. The idol pairs are offered within the constraints of a deep value framework and social differentiation. Some old values, such as the importance of the individual, persist. Concerning the ecology movement, Walter comments: "For example: the rejection of the arrogant idea that man can control nature turns out to entail an even greater arrogance — that man can control himself and can invent a brand new future." (p. 117) Also, alternatives are differentially available or sustainable depending on social position.

Here, Walter comes closest to answering my question of how do the idols interrelate. Evidently, some idols are persistently central and salient to other forms of idolatry. Walter brings us to some remaining questions: how do some idols become so dominating or secondary?; are deep persistent values really idols?; are persistent idols persistent because structured by God's creational paradigm, do they have some plausibility, even necessity for life?; and is change in the idolatrous world really cyclical or is it fluctuating or non-existent?

Finally, let us mourn that Walter's leftism hinders his analysis in several ways. For example, his warning about the unwholesome devotion to social sacred cows like democracy which prevent some people (like the Northern Irish Roman Catholics) from obtaining justice slips into the disconcerting

statement that "there should be a passion for *justice* that overrides the maintaining of sacred cows (such as democracy)." (p. 149) He discounts that the creation of wealth can be anything other than a zero-sum game overlooking his own statements about the greater *general* wealth now available. He argues that the solution to the idolatry of work and money and the terror of being separated from them can be solved by mandating "economic rights" to wealth (p. 39). How this cuts down the idol of work and price is beyond me; it seems more like the institutionalization of the god Wealth with the hiring of acolytes (taxpayers) to service the god. Although he does warn that the theology of liberation "can easily degenerate into a cultural religion of the left," one wonders where has the theology of liberation not degenerated to the red splendor of Marxist bloodletting and tyranny? In the recent Maryknoll press publication *The Idols of Death and the God of Life* (1983) slaughter of the "oppressor" *classes* is greeted with "hosannas" and amens.

From what I have read of the Christian sociologists of the Ilkley Group, I readily appreciate their dedication to Christ and their contribution to a Biblically-informed sociology. David Lyon has published a forthright call for a Biblical sociology in his little pamphlet, *Christians and Sociology* (IVP, 1975). Yet, the British have had a very hard struggle to free themselves from leftist twaddle. The self-same Lyon palatized Communist terror in China by citing low death figures and praising Communist claims of success in economic and social justice in his *Karl Marx: A Christian Assessment of His Life and Thought* (IVP, 1979).

In sum, Walter has contributed a thought-provoking, must-read book for Christian social scientists. He has laid out the course for systematic methodological reflection on how to identify idols and their relations to each other, their worshipers and Christians. The theoretical construct of home/homelessness is a wise choice that gathers together many strands from secular sociology, Christian writing and the Bible. The challenge is to take another step toward a more thorough interaction with Biblical material on the creation of home environments by idols. Despite my urging for a deeper probing, Walter's proposals on change in the idol world are the best worked out ones that I have seen. Finally, although I think Walter needs to leave the leftist fashions of the '60's which hinder more than help his analysis, I highly recommend this book which, together with Herbert Schlossberg's *Idols for Destruction,* provide us with a platter-full of leads in developing a Biblically-informed social science.

— Reviewed by Hubert M. (Tony) Carnes

FROM THE PAINTING BY F. ITTENBACH.

"He Is Our Peace"
(Ephesians 2:14)

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2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide is its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

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Vol. VII No. 2 Winter 1984

EDITORIAL ..... page 1
LETTERS AND COMMENTS ..... page 2
ANNOUNCEMENTS ..... page 4
About our Cover Artist
The Providence Project
NOW ON EARTH ..... page 6
Sue Paar
THE BIBLICAL CREATION VISION AND AMERICAN CHRISTIANITY ..... page 7
Ellen Myers
AS A MAN THINKETH IN HIS HEART, SO IS HE ..... page 11
J. Richard Pearcey
THE CHRISTIAN MIND ..... page 13
Douglas Groothuis
THE ORIGINAL WORLD MONOTHEISM ..... page 18
Roy L. Hales
CREATION SCIENCE AND BIBLICAL CREATION ..... page 22
John C. Whitcomb
BOOK REVIEWS ..... page 24
Henry M. Morris: History of Modern Creationism
J.A. Walter: Sacred Cows
"HE IS OUR PEACE" ..... page 32
(Ephesians 2:14)

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